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“‘Perhaps so,’ moans M. Martin; ‘but I will not see the Abbé Faye. I cannot bear him,—he has red hair.’ And he breathed his last.

“‘Father! father!’ cries Eusèbe, not knowing that he can hear no more, ‘the greatness of God is the one great truth!’

“‘And the other is the greatness of human stupidity,’ says the Abbé Faye, opening the door.”

And on this acknowledgment of *La Bêtise Humaine*, the book closes.

We would advise the reading of it. When a little unpretending volume, bearing an unknown name, makes such an impression on a whole public, there must be something in it worth attending to. This success of *La Bêtise Humaine* in Paris shows it to be a “representative” book.

ART. XI.—*Hunting in the Himalaya, with Notices of Customs and Countries, from the Elephant Haunts of the Dehra Doon to the Bunchour Tracks in Eternal Snow.* By R. H. W. DUNLOP, C. B. B. C. S., F. R. G. S., Author of “Adventure with the Khakee Ressalah.” Illustrated by J. WOLF. London: Richard Bentley. 1860. pp. 318.

IF it be true that every one travels now-a-days, it is almost as true that every traveller writes. There was a time when locomotion was regarded with reverence, and the “grand tour” conferred dignity for life. Voyagers in those days never sinned in duodecimos. Ponderous quartos alone sufficed, and the author pompously confessed belief in his own immortality. When his book appeared, it was, if possible, dedicated to some member of the royal family, and happy was the writer when he set down in his list of subscribers Lord Leatherhead for fifteen copies, and Bishop Feedwell for five. Compare, for instance, the travels of Edward Daniel Clarke, admirable as they are in every respect, with the bright little “Eothen,” or Lord Dufferin’s “Yacht Voyage,” and we

seem to be measuring Minie rifles by the big gun of Bejapoor. The traveller of the last century was generally a brave and painstaking man, whose labors were appreciated, and who was always looked up to as a hero. "Sir," said Dr. Johnson to Boswell, who chattered about visiting the great Chinese wall, "by doing so you would do what would be of importance in raising your family to eminence. They would be at all times regarded as the children of a man who had gone to view the wall of China. I am serious, sir." Now, however, no such reward is promised to the thousands who daily start for every city and country under the sun, and turn up at all points from Peking to Patagonia.

" Who knows, if to the West we roam,
But we may find some *blue* at home,
Among the *blacks* of Carolina ; —
Or, flying to the Eastward, see
Some Mrs. Hopkins taking tea
And toast upon the wall of China ? "

Mr. Dunlop regards sport in England as rather more "cut up" than sport in America seemed to a New York merchant, when an English cockney brought a letter of introduction to him. The Londoner arrived in the Great Western, and asked to be directed to the nearest bear or buffalo hunt, as he wished to return by the steamer on its homeward voyage. His consignee said that wild animals had become scarce of late, and advised the sportsman to go on farther, to Philadelphia. The cockney accordingly went, but whether he ever came back is yet uncertain. On the other hand, our author talks of Asiatic shooting-grounds as he would of an English game preserve ; includes the Himalaya, the Punjaub, and Ceylon in a breath ; says that one may "run out" to the upper regions of India without trouble ; and makes no more of knocking over elephants and tigers, than his Royal Highness Prince Albert did of killing tame stags, when he and other German princes shot down, according to Jeames Yellowplush,

" Some forty 'ead of sleek and hantlered deer
In Cobug where sich hanimals abound."

Mr. Dunlop introduces his readers to the various kinds of Himalayan game, by detailing his experience in a cross-

section of the hills, embracing about one hundred miles of territory in a direct line, but occupying a much larger space when the enormous ascents, descents, and circuits are estimated, from the slopes in the valley of the Dehra Doon to the table-lands of Thibet, beyond the line of eternal snows. The Dehra Doon valley is bounded north by the Himalaya, south by the Sewalik hills, and to the east and west by the Ganges and the Jumna, and is about forty miles long and sixteen broad. The Himalaya proper must not be considered a mere range of mighty snow-clad peaks, but as including the whole country between Cashmere and Cachar, and from the plains of India to those of Thibet. The lower hills are covered with dense jungle, in which occur many valuable trees. In the upper regions, the "ghauts," or passes over the snow-line, are closed for about eight months of the year, so that sportsmen who wish to enter Thibet must time their journey in the lower hills in order to arrive at the upper ones when the ghauts open in June; by doing which they will secure fine weather. The best months for shooting in the Doon are February, March, and April, the higher altitudes being thus gradually reached before the intense heats set in. In the hill regions everything must be carried by men, twenty coolies sufficing for each sportsman and his two servants, each coolie bearing a load of fifty pounds, and being paid twelve shillings a month. Stores for six months' wanderings cost about one hundred dollars, and, all things included, hill-shooting may be indulged in for one hundred and twenty-five dollars a month. In the section which Mr. Dunlop traversed, he enumerates upward of seventy different species of game, — beasts and birds, — from elephants to snow partridges. He may have bagged specimens of all, though he does not say so; but he manifestly handles the rifle much better than the pen.

Elephant-hunting claims a good share of our author's book. Whatever the hunter may seek in beating game in the Dehra Doon valley, he is sure to notice strange pathways, not only in the level lands, but traced hither and thither along the sides of ravines and by the edges of precipices. These pathways are the tracks of wild elephants. They roam about in Indian file, making a path about four feet wide on plain land. One

can judge by the appearance of the neighboring trees whether the herd has been hurried or not. If they have been alarmed, the trees are untouched ; but if the troop were merely sauntering along on a pleasure excursion, broken and stripped branches denote their leisure. When the hour of their mid-day rest arrives, the main track breaks off into numerous others, as each one of the herd chooses his own spot, while all are ready to reunite at any signal of danger. A single note of alarm is sufficient to bring the troop together, when every proboscis is raised high in the air to "snuff the tainted gale."

Mr. Dunlop, tracking elephants by himself or attended only by his cooleys, gives a very different account of their gentleness, both tame and wild, from that which Sir Emerson Tennent presents of the same huge game in Ceylon. Tennent thinks that both wild and trained beasts display extraordinary patience and submission, while Mr. Dunlop says that, in his experience, wild elephants are at all times formidable foes, even when caught, and that even tame ones are more capricious than they have been hitherto supposed. The speed of elephants, according to his account, is also a new fact to us. We had supposed that this "huge earth-shaking beast," judging of him in menageries or in street-shows, must be a person "of eminent gravity," not easily put into a jog-trot. But he says, "No runner, however fast, could hope to escape an elephant by speed of foot, as they will, for two or three hundred yards, keep a horse at a sharp trot."

Our author, also, in his rough, off-hand, and unscientific way, distinguishes the elephants of the Doon valley from the African, and says that those of Ceylon are also another variety, the Doon beasts having all the most valued hunting or riding "points," a high-arched back and bowed legs, while the slope of the forehead and trunk is nearly perpendicular, instead of the swinish, receding frontal development of the Assamese type. Their color is also very dark ; but this peculiarity of skin must be taken with certain allowances ; for all wild elephants appear of much lighter color than tame ones, the savages keeping themselves covered with mud, which when dry is of a blue or yellow hue, as a protection against flies, to whose stings they are extremely sensitive.

The first elephant killed by Dunlop was a large female, which he managed to get within four paces of before he fired. He found, even at this short distance, that his four-ounce rifle-ball, tipped with steel, and driven with six drachms of powder,—about four ordinary charges,—only just reached the brain. The thinnest parts of the skull must always be chosen, or the ball has no effect. Other elephants which he hit appeared stunned for a moment or two, and then walked on with bland composure. Anxious to preserve the skin of the first victim, he could get no native tamer to cure it, or any portion of it, for the sufficient Oriental reason that their “bap dada” fathers and grandfathers had never done so. He vowed, therefore, to kill no more females, or tuskless males, unless they were known by the natives to be “khun-nees,” or murderers, as those are called that have killed human beings. The leading male elephant, who owns the whole herd, is a Mormon in his views of marriage, while he permits no interference with those to whom he is “sealed” for the time being. Consequently, a number of disappointed bachelor elephants frequently linger near the troop in an unhappy frame of mind, and are very apt, especially when “*must*” or drunk with love, to kill all they can find. One animal, known as “Gunesh,” which had been tamed and was in the government service, killed its keeper and fled to the jungle. For fifteen years afterward he averaged one victim a year, being known by the brass rings around his sawed tusks, and by part of his chain, which he still dragged with him. After one of his murders a troop of three hundred Simooree Ghorkas was sent out to hunt him down, but failed to find him, as he had hundreds of miles of forest and jungle to roam over. Such rogue elephants have been known, in mere wanton cruelty, to chase and kill the government letter-carriers without the least provocation. While Mr. Dunlop was at Mussouree, a male elephant, belonging to the commissariat, which had been fractious for some days, was taken out by its mahout to water at a watercourse at which natives filled their pitchers. In mere sport, apparently, he suddenly seized an old woman and crushed her to death beneath his feet, while he went on drinking and shaking his ears as if nothing had happened.

The news of this mishap was communicated to Mr. Dunlop by one of his native servants, who prided himself upon his English, as follows : “Honored Sir, this morning the elephant of Major R——, by sudden motion of snout and foot, kill one old woman. Instant fear fall on the inhabitants.”

The Doon trappers practise two modes of catching wild elephants, — one of them by digging pitfalls, the other by the aid of their tamed kinsfolk. When the pit mode is chosen, several trenches, about twenty feet square and from fifteen to twenty deep, are dug on a line of pathway from the jungle to some watercourse. These are covered with branches and grass so carefully that a human being would be deceived ; but the elephants are so wary, that, if in the least suspicious, they test the surrounding earth step by step, and lift off the grass and branches. After the animal once tumbles in, the next thing is to get him out ; and this can hardly be accomplished without the aid of trained elephants. Even then the entrapped have often to be starved into submission ; and the full-grown males are so ferocious, that they are sometimes destroyed. It is very singular, as Mr. Dunlop remarks, — we have not seen it stated elsewhere, — how utterly ignorant a newly-caught wild elephant appears to be of any human being, provided only that he is mounted on a tame beast. The captive will rush furiously at a man as far as his ropes will allow him, if the man is on foot ; but the same person, mounted on a tame elephant’s neck, will be allowed, without trouble, to fasten ropes around the prisoner’s head or foot. This is, therefore, found to be the best way by far of securing the huge game. The sagacity of the decoy elephant is almost incredible ; the female, especially, practising all those endearing and persuasive methods so fatal to the male sex, whether brute or human. She sidles up to the male monster, ogles him and plays pretty pranks until he is attracted by her, when she twines her trunk within his, and perhaps puts the end of it into his mouth, which is the style of kissing with these creatures. So completely wheedled is the fellow, that she begins tying his legs without his notice ; and it is only when fairly bound that he finds how imbecile he has become. These females will not only tie the figure 8 around a victim’s feet, but are taught to knot the

end of the rope so that it will not give way. When he has been thus secured, no food is given to the captive for several days. He then becomes subdued in spirit, and will permit the approaches of a native, who offers food while he eases the ropes. Gradually subduing him, this native becomes his mahout or driver, and the beast is obedient to his will. He sits always perched on the elephant's neck, directing him by command,—some dozen or fifteen words sufficing for elephant-drill; but he too often uses his “ankus” or heavy iron spike in beating the noble animal about the ears. These mahouts in the Himalaya region are the lowest class of Mussulmen, chewing bhang and smoking opium until they become more brutal than the beasts they master.

In nearly all the stream-beds of the jungle are found quicksands, from which, when the elephants have once sunk in, it is very difficult to release them. As soon as they are thus bogged, all hands render assistance in removing the howdah, and in cutting off branches of trees. These are handed to the beast, who tramples them under his feet as fast as possible, making thus a firm causeway for his huge weight, and soon regaining the bank. But if only grass is around, he gradually sinks, after desperate efforts to escape, until the last seen of him is the end of his trunk catching for breath, and in a moment more he is suffocated.

As elephants in herds, or even singly, do immense damage to the rice plantations, the natives are rejoiced to have any hunters pursue them. They commit their depredations at night, when it is of course much more difficult to shoot them, for, as they themselves see as well in darkness as in daylight, they often perceive the sportsman, and make off before he can have a fair shot at them. The Asiatic species, according to Mr. Dunlop, has small tusks when compared with the African, and it is rare to find more than two or three tuskers in a day's march. Twice the circumference of the elephant's fore foot gives, singularly enough, the exact height of the animal, so that the hunter can judge of his quarry's size by an examination of his trail.

But formidable foe as the wild elephant is, he is almost harmless in comparison with the tiger. Seated at night by

his cheerful camp fire, or abroad in the forest, the hunter is frequently startled by a moan reverberating along the ground. It is more like a deep audible sigh than a roar, but loud enough to disturb the native attendants, who forthwith give over their mirthful chatter to narrate in whispers a thousand frightful experiences of the deadliest foe of the jungle. One morning Mr. Dunlop started out for a hunt with a friend, and, that our readers may remember the exact ground, we quote that it was adjacent to "our camp near Inbrawalla, on the banks of the Sooswa, intending to shoot along the Dooeewalla, Lucheewalla, and Hurrawalla plains to Dehra." They had seven elephants as coursers. They soon came across the dead body of a bullock, partly devoured, and evidently just left. The elephants, forming a line, began beating along the course of a dry trench running through the jungle. Suddenly, about sixty yards from the party, an animal rose up and stood still for an instant. Dunlop says, it is wonderful, except with the most practised sportsman, how seldom wild animals are instantly recognized, and in this instance one of the natives pronounced the beast a calf, although it was a full-grown tigress. The seven elephants instantly made chase, going as fast as a rapidly-trotting horse could, the tigress leading through an open piece of land, charging through a herd of cattle, scattering it and the herdsmen like sheep, and entering another patch of jungle, prepared for a spring. Two balls, in rapid succession, put an end to her. The Ghoorkas, disembowelling the brute, collected the fat as a specific against rheumatism, and at night, while they were skinning the body, some Chinese attached to a government tea plantation came in and begged for the bones and carcass, ascribing wonderful virtues to every part of the tiger. In the Chinese materia medica the tiger plays a very important part. Some years ago, a high Chinese officer applied for relief at the missionary hospital, after vainly trying the art of native physicians. His illness had commenced with a slight cold, for which he had been dosed with "tigers' bones and hartshorn." The Singapore tigers may perhaps be disposed to treat the Chinese with poetic justice, as they are said to prefer the flavor of Chinamen to any other human meat.

The strength of the animal is enormous. One blow from its

paw will strike down a bullock and crush its ribs in. Then, seizing the body in its jaws, as a cat seizes a mouse, it straightens itself to its full height, and walks off with its prey with the utmost ease. With all its strength and fury, the tiger is still a cowardly, sneaking beast, stealing cat-like in secret on its foe, but in some rare instances attacking him with open ferocity. The great fair at Hurdwar, situated in the south-east corner of the Doon valley, at the point where the mighty Ganges rushes to the plains, taking leave of the hills "through the sandstone portals of the Sewalik range," yearly attracts vast multitudes. This immense gathering may be compared with the Mecca pilgrimage, and as a notice of it is new to us, and doubtless will be so to most of our readers, we quote Mr. Dunlop's description.

"Every year, in the beginning of April, thousands of Hindoo pilgrims, Punjaubee Sikhs, Buddhists from Thibet, etc. come to worship; while merchants from Bengal and Orissa, Affghanistan and Persia, embrace the opportunity of the religious gathering to effect commercial exchanges. Every eleventh year, called the Koom year, the number who visit the place are much in excess of the annual crowd,—the merit of bathing being increased by some system of fanatical progression; and on the occasion I allude to, the crowds at the fair were supposed, by officials accustomed to attend the assembly, to have numbered from two to three millions. A tumult in the midst of so mighty a multitude, or any confusion in the approaches to the principal bathing ghâts, would cause enormous loss of life: and the magisterial officials of Saharunpore were nearly all present throughout the fair, to maintain order, punish theft, and effect not only the restoration of considerable stray property, but also numerous stray members of family-parties, who get lost in such a sea of human beings. And as the pilgrims were encamped in thousands on the Doon side of Hurdwar, I attended the fair as Superintendent of the Hill District, with my assistant and the usual troop of native officials. Our tents were pitched under some mango-trees, with the Sewalik hills and jungle to the rear, but endless numbers of reed thatches and ragged canvas in front; the air being so poisoned by the dense crowd, and the impossibility of enforcing conservancy arrangements, as to be quite sickening."

Just after breakfast, on the second day of the party's arrival, a native rushed into their camp, reporting that in a wheat-field not far off a tiger had stricken down a grass-cutter, although

surrounded by immense numbers of people. With a few visitors and his assistants, seven persons in all, Mr. Dunlop set off in pursuit of the tiger, the hunters being mounted on three *pad* or cart-horse elephants, — very different from the *shikaree* or hunting elephants, as these “pads” are certain to run at the least sign of danger. Three hundred yards from the encampment the grass-cutter was found, with his skull broken, and just dying. Sixty feet beyond was a clump of bushes in the middle of a wheat-field, and in this lair the tiger had crouched to spring on his victim, retiring to it when scared by the shrieks of the lookers-on. Thousands of pilgrims, seeing the elephants coming, hedged the tiger in a circle, and the beast, finding no loophole of escape, rushed forthwith from the bushes. The “pads,” screaming with fear, turned face about, and their riders were more in danger of shooting one another than their quarry. A ball in the tiger’s fore foot sent him back to cover, and then the elephants, refusing point-blank to beat the bushes in line, were driven together like sheep by the mahouts. Again the brute charged furiously, when several balls struck him, bringing him on his haunches; but he continued to make fight until some of the hunters dismounted, one of the elephants having run off in a panic, in spite of incessant blows from his driver’s iron spike. The tiger proved to be a male, of the largest size, who would have rewarded the curiosity of the runaway had he stopped to look at him; but when an elephant canters in the wrong way, he looks out only for number one. If he crashes through a wood, guns and everything else may be knocked out of the howdah; and the best course for his rider is to cling hold of the first branch convenient, let his “steed of matchless speed” slide beneath him, and then swing himself to the ground.

Mr. Dunlop thinks that no amount of coolness on the part of a solitary hunter, if on foot and armed only with an ordinary rifle, can insure his life against the tiger. But modern science is more than a match for the fiercest brute, as Jacob’s or Metford’s rifle-shells burst in the body, and at once paralyze him. Our author, also, noticing some of the native peculiarities, cautions hunters who wish to preserve tiger-skins intact to take especial care of the claws and whiskers; for the whiskers are

apt to be singed off at once, from some superstitious motive, as the last insult to the deceased, while the claws are prized as charms, and strung into armlets.

At the risk of disappointing some of our sporting readers, who wish details on hog-hunting, deer-stalking, and bird-shooting in the Himalaya, we must turn away from Mr. Dunlop's prolix and tedious descriptions of these to his notices of "hill peculiarities" among the natives. The history of the human race is infinitely more interesting than the genealogy of brutes, and social customs better reward inquiry than animal traits.

Polyandry prevails among the hill districts, though not in all of them. Almost universal in the Jounsar and Bawur purgomnahs, it is as little known in the Gurhwal and Kumaon hills, and in the Simla superintendency. In Jounsar, when the eldest brother marries, his wife is equally the wife of all his younger brothers. If much difference exists in the ages of a family of brothers, say six in number, the three elder take one wife, and when the younger come of age they also take another; but the two wives are common to the whole party. This disgusting and horrible custom makes polygamy almost blameless in comparison. Mr. Dunlop remarks, that where polyandry exists there are many more male than female children,—in one single village four hundred boys to one hundred and twenty girls. On the other hand, in the Gurhwal hills, where polygamy prevails, there is a surplus of female children.

The "Bargees," or dancing people, both male and female, are spoken of. They form a numerous class, without homes or lands, in short, a kind of gypsies, but frequenting the temples in all places. Their dancing is tame and unmeaning, their music of the rudest kind, and the principal purpose of the institution seems to be to furnish female children for the use of the priests, and numberless fat, lazy mendicant friars, who trudge about from post to pillar as they do in Europe.

"The physical character of the country is a bar to ordinary agricultural pursuits on any but the scanty scale already monopolized by natives, and no mere laborer could compete against their prices. No doubt a system of military settlement, the localization of a corps of European riflemen with their wives and children, might be effected by

liberal government assistance ; but its success in a pecuniary point of view, whether with reference to the men themselves or their masters, would be problematical. There is however an endless field for English enterprise in the cultivation of tea, and in trade with Thibet and Central Asia."

We hope that some other traveller better fitted to describe the vast field that Mr. Dunlop has traversed will soon succeed him.

ART. XII. — *Notitia Editionis Codicis Bibliorum Sinaitici Auspiciis Imperatoris Alexandri II. Susceptæ. Accedit Catalogus Codicum nuper ex Oriente Petropolin Prelatorum, item Origenis Scholia in Proverbia Salomonis, partim nunc primum partim secundum atque emendatius edita, cum duabus Tabulis lapidi incisis.* Edidit AENOTH FRID. CONST. TISCHENDORF, Theol. et Phil. Dr., Paleog. Bibl. in Acad. Lips. Prof. Publ. Ord., etc. Lipsiae : F. A. Brockhaus. 1860. 4to. pp. 124.

PROF. TISCHENDORF has here published some of the most important results of his Oriental explorations. He gives a most interesting account of his reception of the Mount Sinai manuscript from the monks of St. Catherine's, who, though they had been prompted by him to its discovery in 1844, concealed from him its real nature, and even its location, until 1859.

"Librum, vel potius libri fragmenta, in cubiculum meum transtuli. Ibi demum quantum thesaurum manibus tenerem prorsus intellexi, deoque auctori tanti beneficii in ecclesiam inque me ipsum collati laudes et grates egi. Ipsam primam noctem transcribendæ Barnabæ Epistolæ impendi ; quippe dormire nefas videbatur."

This Epistle of Barnabas, and the first part of the Shepherd of Hermas, exist in Greek in this manuscript alone, which contains the whole New Testament, disfigured by none of those gaps and breaks found in all other important manuscripts, and the Septuagint version, not only of all the books of our Old Testament after Esther (except part of Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Amos, and Micah), but